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ALONZO S. WEED,
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36 BROMFIELD ST., BOSTON.THE NEW JUVENILE ASYLUM AND
ITS LOSS.

BY REV. GIDEON DRAPER, D. D.

This noble institution is located on 176th Street, at the upper end of Manhattan Island, on Washington Heights, near High Bridge and the site of the projected World's Exhibition. The location is one of the finest in the city, commanding a view of the Hudson river and Palisades for many miles, the Harlem river and Long Island Sound, and the whole country for miles around, dotted with cities and villages and elegant country seats. The grounds contain about twenty acres. The House of Reception, for examination of candidates and meetings of committees, is in 13th Street, in the heart of the city. A large dwelling, with an acre and a half of land, at Normal, near Bloomington, Ill., is occupied by the western agent, who provides homes for the children sent out West, and has general oversight of them.

Truant and disobedient children, the homeless and friendless, are cared for, being received between seven and fourteen years of age, and belonging to New York. It is one of the best managed institutions I have ever visited. Six hundred and fifty boys and girls at present find there a justly-styled "home." Not only their physical and mental well-being are provided for, but also, and above all, their spiritual. Several of the teachers and officers are members of my own church. The most careful religious training is given, and persistent efforts are made for the conversion of these dear youth. From time to time numbers of them have been brought to my own meetings; they have risen for prayer, and some of the most remarkable testimonies of Christ's power to save that I have ever heard have fallen from their lips. I attended the funeral of one of their number recently — one who died a peaceful, happy death — and was unusually impressed by that large, attentive, appreciative, sympathizing audience of young people before me. There are many of them who give evidence of leading consistent Christian lives.

An unusually interesting memorial service was held at this Asylum a few days ago. It was in honor of A. R. Wetmore, who may properly be called its founder. It was one of the coldest days of this severe winter. A deputation of officers and friends came from down town, including Peter Cooper, Dr. Ireneus Prime, the Carters (publishers), and many others. The following minute was made by the directors:

"We have heard with profound emotion and regret of the sudden death of our venerable and beloved President. He had been at his head for thirty years. To him it was pre-eminently indebted for its foundation, maintenance and support."

He could be indeed justly styled the father of these orphans and homeless ones. He took a tender, paternal interest in their welfare, and was much beloved and revered by them. And God spared his useful life until he reached the age of 84. He was one of New York's most prominent philanthropists; and their number is legion. He was engaged, his life long, in many other public and benevolent enterprises. The sick and the poor were objects of his unwearying bounty. He collected from trusting friends large amounts of money for these ends, and gave freely himself of time, money and effort. What an inspiring example to the living! Marble and bronze are not needed to perpetuate his form. His name and virtues will live in the hearts of thousands for years to come.

It was fitting at this memorial service that Peter Cooper, New York's first citizen, pre-eminent in beneficence, should take a prominent part. At the age of ninety he is just as actively engaged in works of usefulness as in the years gone by. He is vice-president of the Asylum, and the severity of the weather did not deter him from the pleasure and duty of the occasion. It was an impressive sight when he stood up before the assembled children, the extremes of life in contrast, his long, gray locks hanging on his neck, his form trembling with the weight of years, and talked to them tenderly about his own early life, his faithful parents, their inculcations to study the Bible and follow in the footsteps of the Lord Jesus. Many young hearts, I doubt not, received impressions that will never be effaced. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive."

Washington Heights, New York city.

penal, reformatory confinement for a crime identical with hers. What is the difference between their guilt and hers? Why should not an infamous princess suffer the penalty whereto other infamous women are sentenced? But, verily, the wrongs of the Empress Maria are avenged!

As we have already affirmed, American citizens can have no adequate conception of the civil oppressions, the social miseries, of the rest of the world. Every country in Europe save its kernel, the impregnable citadel and watch-tower of liberty, Switzerland, was built up by oppression, compacted in blood. The despots of the world have caused enough of human blood to run, to tinge the oceans of the world. The cries of those they have tortured, imprisoned, exiled, ascend forever and ever, even as does the smoke of the torment of their oppressors. The histories of all the European powers are frightful repetitions of cruelties, massacres, ingenious and horrible diabolisms. Were one to give himself exclusively for a considerable length of time to this reading, one would incur a peril of insanity or melancholia. Occasionally some malcontent in our free land will venture the prophecy that "the strong man power," Caesarism, shall one day bear sway upon these shores. If the strong man should thus come, he will rule over imbeciles and lunatics; for never yet did a free people willingly lay themselves prone under the heel of a tyrant. Were such a contingency to be apprehended, certain public-spirited persons would do well to read a page or two from the records of Xerxes, Caligula, Nero, Louis XIV, Ivan the Terrible, Canute, Edward III, Bloody Mary Tudor, or any other page from the record of any number of other despots. Tyranny, with all its train, is inseparable from the sway of a personal sovereign, and manifested almost invariably in proportion to the absolutism of this sway. When a guest of distinction of Alexander I, grandfather of the late Czar, the monarch replied: "If what you say were true, I should still be only a happy accident." A virtuous monarch of any kind is at best but a happy accident. Our forefathers understood this fact, and saved us from the calamitous rule.

Christian ethics forbid the justifying of assassination; yet, assuredly, circumstances should be considered in their bearing upon this, as upon other crimes. The terrors hanging over the fate of every Russian who cherishes the hope of liberty, are virtually beyond human endurance. The Russian peoples have been proselytized for a thousand years under an absolutism Asiatic, in the extreme sense of the term — a despotism without relief, without hope. They are an ancient people. Some of them were contemporaries with Herodotus; and the Tartar, the Mongol element among them, is of the Turanian division, supposed by ethnologists to be the oldest of the race. But from the obscurity of unrecorded ages to the present day, they have been oppressed by a tyranny impossible for us free-born Americans to imagine. Before Rurik, who formed the Russian empire about the time of Alfred the Great, A. D. 800 to 900, the various peoples or tribes obeyed their chiefs after the abject fashion of all oriental barbarians. But the partial, comparative freedom of the barbarian was soon absorbed by the earlier Russian princes, and the later thralldom of the Golden Horde — a Mongol invasion that threw the empire into an eclipse protracted through two hundred and fifty years. Succeeding this was the Muscovite resurrection, the conquests of Ivan the Great (1462), the establishment of the house of Romanoff, and the lineage of the present Czar, in 1613. These changes were but varying phases of absolutism. "In the sad Kimerian night of endless Russian slavery, the free cities of Novgorod, Pskof and Viatka shone only for awhile as three stars, gladdening the eye. Kief, also, in the south, gave some transient flash of civic freedom amid the illimitable darkness." But this was to have been expected. In the very nature of the case it could not but be that with that singularity that depended on circumstances must depart a certain amount of pulpit popularity and influence. But losses in other directions doubtless might, and hence ought to have been avoided. Reference is here made to such as stand connected, as heretofore suggested, with some of the accessories of the pulpit.

The Methodist pulpit at the present time, it needs hardly be said, is not encompassed by that atmosphere of prayer, of faith, of devotion, it used to be. There was once, we are told, an "amen corner" in all the old Methodist chapels and preaching places. We hear of nothing of the sort in our new and more modern sanctuaries. Who can estimate the effect, as an inspiration to the preacher, as a convicting and slaying power in the case of the ungodly, of the warm and cordial "amens" and the victorious "shouts in the camp" that used to attend Methodist worship in the earlier days? Many a sinner has in times past been hopefully "con-

verted" by the fervent "amen," or the ringing shout inspired by the Holy Ghost, or under the power of divine truth. There is nothing like it, that we are aware of, in connection with modern religious services, to bring the realities of the spiritual, eternal world vividly to the view of the unconverted. Meanwhile, the manner in which the preacher's message is received by his hearers reacts necessarily upon him self. If a congregation be cold and unresponsive — give no evidence of relishing the truth presented, or of feeding upon the bread of life broken unto them — it will be almost impossible for the preacher so to rise above these unhappy, depressing surroundings as to enjoy what used to be known as "liberty" — as to preach withunction, to utter the Lord's word in demonstration of the Spirit and with power.

Again, who ever heard of any marked manifestation of pulpit power without good singing? Sacred music, if of a good quality, by lifting up the thoughts and feelings of the worshiper to a devotional frame — to an affinity for the solemnities of religion — so predisposes the heart and mind to sacred things as effectually to open a way of access for the truth to the conscience.

One of the themes that has recently, to some extent, been occupying the social religious service held after the sermon, there used to be certain godly men and women — certain saintly souls — who were wont to bear their explicit and eloquent testimonies to the truth of the message to which they had just listened; and many a sermon has produced its best, its maturest, effect, when, after having been thus taken up and fused anew by the Spirit's power in the alembic of some sanctified soul's experience, it has been, in a sense, reproduced on the glowing lips of such as had obviously personally tasted and seen that the Lord is good. All this, clearly, served to render the truths of the Gospel marvelously impressive and real, and to clothe the same with that power and force with which a genuine religious experience can alone invest them.

And now a word as to singing as a factor in this matter of pulpit power and efficiency. The early Methodists sang, as well as preached and prayed, the Gospel. Indeed, their singing, as it was oftentimes truly prayer, was often also true preaching — preaching to the imagination and to the heart, to the hopes and fears of the people. Some of the mightiest Gospel exhortations ever addressed to a congregation used to be embodied in the old invitation hymns, and to be sung with a fervor and power born only of the Spirit, and of the understanding also.

Early Methodist singing was congregational, fervent, devout. At the beginning of a meeting their service of praise predisposed the assembly to worship, and sympathetically to listen to the preached word; and at the close it usually caught up at once the spirit and the doctrine of the discourse, and with its mighty volume of heavenly melody effectually sealed the same upon the waiting conscience and heart. There can be no question but that there was a convicting energy, a spiritually slaying power, connected with primitive Methodist psalmody, which at the present day may be reckoned among the lost arts. Both the hymns and tunes formerly in use contributed to this result. True, much that was sung was doggerel; but even then the imagery employed was usually Scriptural, and so the use of the hymn, however defective poetically, was not without its good effect. Meantime, the standard Methodist hymns were formerly in use, especially in revival and social meetings, probably far beyond what they are among us to-day; while the tunes employed were in themselves tremendous and almost irresistible reminders of eternity and judgment.

At the present time most of the tunes sung by the average choir are without character and meaninglessness. In the social meetings the Moody and Sankey music has quite driven out the more impressive and effective hymns and tunes in vogue at an earlier day. The modern songs are entertaining and enlivening, but are not often of a nature to convict of sin or to impress the conscience with a sense of the solemnities of eternity. Many of these are jubilant, but the feeling expressed or awakened by them seems hardly to be that victorious joy born of conscious and full salvation through Christ. The delight to which they give expression seems something other than unspeakable joy in the Holy Ghost uttered in the well known lines:

"And now exults the soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God."

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been, and is, as much of a figment as it is in China. If the editor will permit, we reserve a few words for a later day, on the part taken by the late Czar in this sorrowful drama of thralldom.

THE WORSHIP OF SONG.

BY REV. R. H. HOWARD.

The power of the pulpit will always be found to depend not a little upon its accessories. Christ could not work many miracles in certain communities because of the unbelief of the people. An atmosphere of faith and devotion is an indispensable condition of truly effective preaching.

Again, who ever heard of any marked manifestation of pulpit power without good singing? Sacred music, if of a good quality, by lifting up the thoughts and feelings of the worshiper to a devotional frame — to an affinity for the solemnities of religion — so predisposes the heart and mind to sacred things as effectually to open a way of access for the truth to the conscience.

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"And now exults the soul,
Disburdened of her load,
And swells unutterably full
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Oh, that once again, in our social meetings and in the great congregation, we might hear the grand, everlasting battle-hymns and tunes with which Methodism in days of old marched to victory! Nothing like these, we are fully persuaded, can ever shake the consciences of the guilty, or storm the otherwise invincible gates of hell.

LETTER FROM THE SOUTH.

BY ZADOK.

Ours now is indeed the "sunny South." We have days that are unpleasantly warm. I was in a garden two weeks since having English peas that were beginning to plead for the necessary support. I saw tomato plants several inches high. The spring-time, however, is struggling into existence. We have had a most remarkable fall and winter. Such a rainfall as we have had since November last, I suppose the oldest inhabitant has not seen. The cold has been almost without a parallel. Snowballing in New Orleans late in January was a sight not often seen. The public highways have been almost impassable, and the crop has been, in consequence, sluggish in its movement marketward.

But now the soft breeze and sweet sunshine have no suspicion of such weather gone. The trees are leafing out, and our early Southern flowers are burdened with their beauty. The gloom that has been resting upon the planting interest begins to give way to coming light and warmth, and the cheery voice of the ploughman may be heard as he "drives his team afiel'd."

With one exception our Conferences have all been held, and the preachers are fully in charge of their various fields. Though usually our autumns and winters are mild, yet I think they will drive us yet to our annual meetings either much earlier or much later. I note the fact that the Louisiana Conference at its last session moved up its time from Dec. 1 to Feb. 1. The Baltimore Conference is the only one of our Southern Conferences that have been held a day beyond the new year. Louisiana now moves up to within one month of its time, it is said, the next move one month beyond.

Bishop Keener and Dr. Wilson, the missionary secretary, returned recently from a visit to our work in Mexico. They had a pleasant voyage going and coming, fortunately missing the inevitable norther that sweeps along the Gulf coast during these early months. I have seen nothing yet from Dr. Wilson as to what he was saving up all his stores for the columns of the *Advocate of Missions*. Bishop Keener, in last week's New Orleans *Advocate*, gave its readers an interesting account of his visit and work. The statistics show a most wonderful work. There are more than thirty native preachers, more than seventy preaching stations, and over five hundred members, with day and Sunday-schools innumerable filled with boys and girls, young men and women. The change that is going on in that land of flowers and gold is truly wonderful, and yet only in its infancy. The long lines of American railroad pointing in the direction of the city of the Montezumas, will soon be discharging their immense cargoes of human beings into her streets, filling up all the intervening valleys and rich gold and silver mines from the Rio Grande to the Pacific slope. This seems to be people and country prepared of the Lord. To the Southern people, especially, does the appeal come. It seems that there is something of a natural tie and strong sympathy between the two peoples. One of our wisest Bishops said to a representative of Southern Methodism, in the city of Mexico, "Your people can get nearer to these people than we can; you were born under something of the same Southern skies, and there is something like a natural bond between you. You can do more with them than we can. If we had known that your church intended entering this field with such zeal and interest, we would have turned our resources into some other field." This may account, in part, for the wonderful success of Southern Methodism in that land of mountain

and valley. Woe be to the Southern Church, if such special charge has been given, and she neglect to enter upon it! I know of no greater woe that could lie upon her.

You have a few appreciative readers throughout our Southern clime. I believe we would be bettered if you had more of our people on your mail books. Many of us thank you, Mr. Editor, for your thoughtful and really able editorials, for your suggestive themes, for your weekly contribution to a high-toned, deeply spiritual Christianity. Now and then we see things and hear things from some of your correspondents not very pleasant to the sight and bitter to the taste; but we rejoice to believe a better day is coming, when we will emulate each other only in good words and good works. For one, I want you to know that I run through the columns of ZION'S HERALD with pleasure and profit.

Our people are charmed with the sweet spirit of Dr. Buckley. The New York *Advocate* is warmly welcomed now wherever it comes to us. You have many grand and glorious spirits in your Methodism, but none grander, more sweet-spirited than the editor of the *Advocate*. I was one of the most interested readers of the General Conference *Daily*. I saw Dr. Buckley in his first appearance on the Conference floor. I found him always on the right side of every question. He charmed me with his evident integrity and fearlessness. There was no self-seeking in his speech or positions. I was disappointed, yet glad, when he was not elected to the bishopric. I am glad that he was not made a bishop. I am glad that he was sent to the *Advocate*. He is doing a greater work than he could have done as a bishop; he is doing a greater work than any of your bishops, as great as they are, and as great a work as one of them is doing.

Bishop Foss has many admirers and warm friends among our people. I doubt whether you had a member throughout your borders that enjoyed the warm hospitality extended to him during his visit to Shreveport more than your correspondent. He made a fine impression upon that community. In fact, he did this at every point he touched during his Southern visit.

Speaking of papers, editors and bishops, you must not think you have all the choice spirits. We have our own grand and gracious men. It may be that I am too far South to mention the Nashville *Advocate* first. When one gets as far away from "the line" as your correspondent, he will naturally gravitate to the New Orleans *Christian Advocate*. We think we have in Dr. Parker the born, not made, editor. As in a good preacher so in a good editor, the less seen of him the better. As in the preacher so in the editor, it is almost impossible not to want to be seen. The very work he is called on to do, seems to demand a personal manifestation; and yet such personal manifestation is the destruction of his work. In reading Dr. Parker's paper you forget Dr. Parker, and live in the truth he is uttering. The thought is, this truth is in and through him from God. Some of us very much fear that our General Conference of next year will, by calling him to the bishopric, render vacant a place hard to be filled.

We have now a glorious temperate tidal wave moving over our Southern lands. Texas seems to be leading the van. The Galveston *Advocate* is doing a fine work in this direction. Thinking of the size of its editor, of the huge dimensions of

The Sunday School.

SECOND QUARTER, LESSON III.

Sunday, April 17. Luke 11: 37-47.

By REV. W. O. HOLWAY, U. S. N.

THE PHARISEES REPROVED.

1. Preliminary.

1. DATE: A. D. 28 or 29.

2. PLACE: Uncertain. Some authorities say Galilee, others Perca. If we follow the sequence of events as given by Luke, this discourse against the Pharisees was uttered shortly after our last lesson, while Jesus was proceeding on His journey to Jerusalem. Dr. Schaff thinks that the probabilities point to Galilee.

3. CIRCUMSTANCES: Our lesson is not to be confounded with the great anti-pharisaic discourse pronounced by our Lord on His departure from the Temple, and recorded in Matt. 23. This earlier rebuke was but the prelude of that final and fuller denunciation. Alford and Schaff maintain that a repetition of these words in the second instance was possible and highly probable. Says Alford: "There can be no adequate improbability in the supposition that our Lord spoke on various occasions, and with various incidental references to the component parts of that great anti-pharisaic discourse contained in Matt. 23."

II. Introduction.

Our Lord had reached that period in His ministry where the Pharisees had taken a stand of determined hostility against Him. Both openly and in secret they labored to throw Him off His guard, and bring Him into conflict with the law, that they might apprehend Him, or, at least, weaken His influence over the people. One of them took occasion, just after one of His impressive discourses, to invite Jesus to lunch with him, and the invitation was accepted.

The other guests, with their host, before reclining at the table, proceeded, according to a custom which was held to be peculiarly sacred and inviolable, to wash their hands. Jesus, having an object in view, quietly omitted this act. The horror and indignation of the company at this omission could not be concealed, and our Lord, therefore, at once began to discourse upon the subject of purification. He reminded the Pharisees that they were very particular in cleansing the outside of the cup and platter, and yet were quite indifferent to the fact that they themselves within were "full of ravening and wickedness." Their multiplied washings and lustrations were done to please God, but were they so foolish as to suppose that the Creator had not made the inside as well as the outside, the soul as well as the body? If they would be truly clean they must cultivate unselfishness and compassion, and purify their hearts by works of charity. "Woe unto you, Pharisees," He added, for in collecting your tithes, you are so excessively scrupulous as to include the insignificant garden herbs, mint and rue, but you ignore the great duties of "judgment and the love of God." These should demand your chief attention, while, at the same time, you need not neglect the smaller duties. "Woe unto you, Pharisees," for your lack of humility; you love to be conspicuous, to occupy "the uppermost seats in the synagogues," and to be saluted in the market-place with the title of "rabbi." "Woe unto you, scribes and Pharisees, hypocrites," our Lord continued, surveying the whole company with a look of holy indignation, and branding them with an epithet which would have aroused them to an act of violence had not their consciences made them cowards; "for ye are as graves" which men do not recognize as such, and are therefore defiled by your contact. At this point a lawyer, or scribe, reminded Him that His language contained a reproach for his profession—that this sweeping condemnation was falling upon the clergy as well as the laity. Without apology or retraction our Lord again pronounced "woe" upon the "lawyers," or theologians, of the Jewish Church, for the rigor with which they applied the law to the people, lading them "with burdens grievous to be borne," and offering them no assistance whatever. Still another "woe" was uttered upon them for their pretended respect for the sepulchres of the prophets, whom their fathers killed and whose murderous spirit, they, the children, inherited.

III. Exposition.

Verse 37. *As He spake*—while preaching, The subject of His discourse will be found in verses 29-36 of this chapter. "A reference to any other time," says Schaff, "is barely possible, certainly not natural." *Besought Him*—more exactly, "asketh Him." Either this Pharise had "a true impulse of hospitality" (Andrews), or else his friendliness was a mere pretense, in order to provoke Jesus to commit Himself in some way so that the hierarchy might lay hold upon Him (Geikie). *To dine*—rather, "to lunch"; a light repast, "lately introduced into Palestine by the Romans." *He went in*—No one was too humble, and no one too great, for Jesus to associate with for purposes of instruction. He would dine "with publicans and sinners" or with Pharisees, not for the sake of the meal, but because of the opportunity afforded to utter religious truth. *Sat down*—reclined.

Verse 38. *Marveled that He had not first washed*—an awful omission in the eyes of a Pharise; but Jesus, though not declining, usually, customs of this kind, had a motive in view, lesson to teach. His omission was His text.

The legal washing of the hands before eating was especially sacred to the rabbis; not to do so was a crime as great as to eat swine's flesh. "He who neglects hand-washing," says the book *Sohar*, "deserves to be punished by the law." *He who*—He who destroyed out of the world, for in hand-washing is contained the secret of the Ten Commandments. "He is guilty of death." "He who eats bread without hand-washing," says the Talmud, "is like a murderer." If one had not been on it, it would have been done on the hands; but, one coming in from without, needed to plunge his hands into the water, for he knew not what uncleanness might have been near him while in the streets; and this plunging could not be done except in a spot where there were not less than sixty gallons of water (Geikie).

IV. Gleanings.

1. If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how beautiful and how mysterious is the scene! These would not lightly by any spiritual explanation, or even by keeping the law themselves. Albeit justly remarks that whereas all false religions or corruptions of Christianity are busy with enacting laws, Christianity "comes to impart power."

Verse 47. *Build the sepulchres of the prophets*—with a merely pretended reverence, professing to dois the deeds of their fathers who killed them, whereas, in truth they were ready to imitate their fathers. Abbott interprets thus: "This is your only mode of honoring them, in lieu of observing their words, inbibing their spirit, or imitating their lives. Thus Herod the Great, a monster of cruelty, rebuilt the sepulchre of David."

Verse 48. *As He spake*—while preaching, The subject of His discourse will be found in verses 29-36 of this chapter. "A reference to any other time," says Schaff, "is barely possible, certainly not natural." *Besought Him*—more exactly, "asketh Him." Either this Pharise had "a true impulse of hospitality" (Andrews), or else his friendliness was a mere pretense, in order to provoke Jesus to commit Himself in some way so that the hierarchy might lay hold upon Him (Geikie). *To dine*—rather, "to lunch"; a light repast, "lately introduced into Palestine by the Romans." *He went in*—No one was too humble, and no one too great, for Jesus to associate with for purposes of instruction. He would dine "with publicans and sinners" or with Pharisees, not for the sake of the meal, but because of the opportunity afforded to utter religious truth. *Sat down*—reclined.

Verse 39. *Now do ye Pharisees*.—They had doubtless shown their religion by some gesture or expression of indignation. They had been "shocked" by His behavior. The word "now" is rendered by Schaff, "full well;" or "here is a proof of the way in which 'Pharisees,' etc. *Make clean the outside of the cup*, etc.—referring to their excessive washings and ablutions of dishes and their own persons, their ritual and merely external purifications. *Your inward part full of ravening*.—Your souls are full of rapacity and corruption. The contrast is between the outwardly-purified cup and the inwardly-corrupt heart of the drinker—"external conduct to inner unseen motives." Dr. Schaff opposes the interpretation given by some—"The inside of your cup and platter is full of your plunder and wickedness"—as being "grammatically objectionable."

There was a touch of supercilious scorn in all this, in the looks and whispers in which the wonder in this instance showed itself; and the words point to secret sins which the Searcher of hearts knew, and which it was necessary to reprove (Elliot).

Verse 40. *Ye fools*—not an epithet of contempt, but simply of un wisdom, or thoughtlessness. *Did not He that made that which is without* etc.—The Almighty Maker made the inside as well as the outside, the heart as well as the skin, and how absurd it is to care for the one and neglect the other! "If the Creator required a clean body, will not He also require a clean soul?" (Whedon.) "A well-cleaned soul will not render a polluted soul acceptable to Him, any more than a brightly-polished platter will render tasteless meat acceptable to a guest" (Gode).

The folly of such a contradiction is shown. Such a partial cleansing is no cleansing. All such religious acts are supposed to have reference to God, to holiness before Him; since He is the only Being with whom the soul can be in communion, the soul of the learner without the realization of the former, is folly as well as wickedness (Schaff).

Verse 41. *But rather give alms*.—Three interpretations are given of this passage, the first implying irony: "But ye give alms, etc., and behold all things are clean to you in your estimation;" the second, aimed at the ceremonial purification of the learner without the realization of the former, is folly as well as wickedness (Schaff).

Christ says not, "Give alms," the outward gift, but "rather give alms." The inward offering, the giving of that which ye have, but "those things which are within" thus. He does not make mere alms giving an atonement and reparation for sin, but He declares that works of mercy out of a sincere heart are a condition of true spiritual cleansing; a genuine washing of the outside superfluous" (Geikie); the third, and preferable, conveying a spiritual truth: "If you Pharisees would be truly clean—have all things clean unto you"—be merciful, unselfish, loving."

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ZION'S HERALD.

THURSDAY, APRIL 7, 1881.

The ecclesiastical year, with a large body of ministers, closes this week. Last Sabbath was the final public service of the year. The last collections have been taken, the latest accessions to the church recognized, the closing sermon has been preached, the pastor's salary paid. There may have been some pleasant interchange of courtesies — gifts of esteem and tender words of response. Mutual congratulations have been offered. The year ends in peace, with a rainbow over it. But there is another aspect of the case. How does it look on its heavenly side? How does the year stand the review of a divine Eye? How near has it approached to the consecration the Master demands? Has there been adequate faithfulness to God and man? Has there been no moral or spiritual lack through ministerial failure or want of faith? Have any souls been periled? These are solemn and wholesome thoughts that no true servant of God can escape. They tend to subdue pride and self-consciousness, and to bring a man into a condition of humble and earnest prayer.

Be sure and not omit the regular private acts of devotion during Conference. There is apt to be a general concretion of relaxation. The winding up of the ecclesiastical year, the change from our regular life, the bustle and debate of Conference, the anxiety in reference to the future, are apt to divert the attention from the personal duties of piety. It is an hour calling for special divine aid. He only is kept in perfect peace whose mind is stayed on God. It is a good hour for a fresh consecration and the renewal of solemn vows. The seasons for spiritual devotion, and hours of private meditation and Scripture reading, which can be secured even during this hurried week, will make the hour for the distribution of ministerial gifts.

We have several mutual aid societies among ministers. If one of us dies, his wife, or some member of his family, receives a handsome sum of money if he is a member of one of them. But there is a more important mutual aid association to which we all belong, the benefit of which we reap in our lifetime. We hold each other's interests in sacred keeping. A selfish word from us may blast reputation, or insure a pastoral failure. A kind, wise, not untruthful, but brotherly word will smooth away difficulties, win early confidence, and prepare the way for a hearty welcome and earnest co-operation. Some men who are peculiarly sensitive themselves in reference to the expressed criticisms of their brethren, are very free in the utterance of their own opinions. Don't proffer that hear-say word of disparagement. Don't whisper that charge of heresy. Don't look unutterable words when a brother's name is mentioned for a pulpit. Judge as you wish to be judged, and fail not in the brotherly act which you would desire to have done for yourself.

The *Independent* is as far as possible from religious "pessimism." It has no sympathy with the assumption that Christianity is losing its hold upon society. "We believe," it says, "that there never was a time since it was founded when the church was so pure as now, when it exerted so much power in the world, when it was so generally respected, and when so many were in its membership as now. The world is not growing worse; it is growing better. The church is not growing weaker; it is growing stronger." To all of which we add a hearty Methodist amen!

There are various kinds of preaching practiced, but there is one kind that will produce the greatest and most beneficial results — the kind that aims at the heart. Some aim at the head with their learned theories and beautiful fancies, and while the hearers receive their utterances with apparent delight, no saving influence attends them. Both head and heart must be reached, both must be aroused and interested; and when this is done, glorious results will follow. The preaching that simply aims at one is a failure, as the history of the past clearly shows. Always aim at the heart, but this may be done most effect-

ually through the head. In this way both are reached; the whole man is moved and brought under an influence that will most likely result in salvation. There is always a way through the head to the heart, and the truth thus presented is sure to triumph.

"Have you any sins?" was a question once put to an aged man. "Yes, I am full of sins," replied the old man, "but I never encourage them. I never invite them to table; I never offer them chairs or stools; on the contrary, as far as my strength will permit, I endeavor to kick them out." This man's answer, while exhibiting a right spirit, shows that his mind had not grasped the glorious truth that "the blood of Christ," not our own ability, "cleanseth us from all sin." Had his heart been "purified by faith," he would not have needed to spend his strength "kicking his sins out," but in trampling upon sin as he might meet it outside of himself.

GETTING ON IN LIFE.

A friend of ours was passing up Fifth Avenue, New York city, a short time since, when a young gentleman, well-dressed, of attractive appearance, passed him on the sidewalk. The gentleman went in advance of him a short distance, then turned deliberately around and approached our friend, calling him by name.

"You evidently do not know me," he said, "but I readily recognized you. I was in your Sunday-school class in B."

The sound of the voice, and a recognized expression of his countenance, soon brought back to our friend's mind the recollection of a boy, formerly a member of his class, and he called him by name, with some surprise at the great change that had occurred in him and his present manly appearance. As they walked together up the Avenue the young man related the incidents of his life since leaving his far-distant home in a rural city. His good fortune had not been an accident; and this it is well for any of our young readers to remember, who are anticipating the entrance upon a business life this season. "He never," he said, "forgot the counsels of his mother, or the lessons of the Sunday-school." He came into the whirl of the great city, amid its thousand temptations, but he had promised his mother neither to use tobacco nor alcoholic liquors, and to avoid vicious company. He had kept his promise. With very little capital he started in a small business with another young man; and by thorough attention to it and economy, after a few years he had amassed quite a sum of money. Having an opportunity to make a good purchase of mining lands in Tennessee, he invested his capital and had acquired quite a fortune. "I board there," he said, pointing to a large and valuable house upon the Avenue. It was the residence of a brother of a late mayor of the city. He had become acquainted in the family, and was soon to be married to one of the daughters. His life had been a succession of good fortunes, but they were not accidents. If he had not continued the temperate, diligent, prudent young man that he was when in the Sunday-school and in his faithful mother's home, his career would have been widely different. Thousands of young men left their country homes to seek their fortunes, at the same time he did, in the great cities. Most of these had as good opportunities as the young man referred to, as graceful an address, equal education in the schools and in business, as large a capital, but they do not now board on the Avenue! Indeed, many of them are not alive. They fell soon into the ranks of the awful army of intemperate men, marching by thousands annually to a drunkard's grave; they chose vicious and immoral companions; they lost opportunities while squandering their hours in gambling halls, or their strength and virtue in dens of infamy. Some of them are in prison for fraud or crimes of violence, and others are vagabonds upon the face of the earth. It is the remembrance of the piety of home and of the Sabbath-school, the following of the counsels of a devoted mother, and a life of abstinence and obedience to God's law that insures a clear mind, a good faculty, the confidence of others, the blessing of God himself, and good success in one form of business or another.

Such an instance reminds us afresh of the power of a true and devout home influence. The child that yields to it never loses its divine restraints and inspirations. These pledges which a mother enforces do not destroy the boy's manliness, as an eminent educator and divine insisted in his remarkable discourse some weeks since; they insure his manliness. Many a man has been saved from a drunkard's grave and been secured to a life of virtue by the pledges he has been persuaded to take from his mother's lips. They are enforced by all her disinterested love, confirmed by

her constant prayers, and sealed by filial memories in all after life. There is no more important work a mother can perform than to secure the intelligent, well-considered promise of her child, that he will avoid the most marked temptations of youth, the use of destructive beverages and indulgences, and the society of vicious companions. He will not need a written reminder of his promise, or a picture of the dear face to call him to duty. He carries it with him, photographed upon his heart, and her words will never be absent from his memory.

These instances of common occurrence are full of encouragement to the faithful and somewhat disheartened Sunday-school teacher. "What shall I do," said a business man, the other day, "to interest my class?" He overlooked the fact that he was doing this; for they were always present each successive Sabbath. "My salvation," said a successful business man and an eminent Christian worker, "when I came from the country to the city was the meeting, on the first Sabbath morning, Mr. W., the well-known superintendent for years of the Mason Street Sunday-school. He touched my shoulder kindly and said, 'Young man, would you not like to go into my Sunday-school?'" He went in, and never left the Sunday-school service until he died. It is not uncommon for our friend thus to find himself recognized, in distant cities, by those who were once connected with the school of which he was for years superintendent. Permanent impressions are made when we are little aware of it. The good seed that seems long to slumber in the soil does not lose its vitality. Many young men will say, "I have never forgotten the promise I made my teacher not to drink or smoke, or associate with the vile, or to forget to pray."

CULTURE AND CHARITY.

Very much has been written and spoken, in these last days, of "culture," and the changes have been rung upon this much-misunderstood and grossly-abused word among certain classes of our communities. One would think, to read and hear all that has thus been uttered, that there was some potent, some talismanic, charm about the word, or what is indicated by it, which would make it the panacea for all the ills and all the vices of mankind. Indeed, it has been frequently said, that all the people need is "culture" — physical culture, mental culture, home culture, ethical culture. We have, in one of our large cities at least, a society for the promotion of "ethical culture," to which, weekly, Felix Adler delivers the results of his lucubrations.

Now, on certain points, there can be no doubt that we are all agreed. If physical culture were more fully possessed, doubtless we should have a better physical development; and if the laws of life and health were more fully known, the average of human life would probably be increased, and many diseases now suffered would not only be mitigated in form, but might be entirely banished from our persons and our homes. So, if mental culture were more general, there would be a wider diffusion of knowledge; and if we had better ventilated houses, better prepared food, happier homes, it would be a great blessing to the peoples dwelling in our large cities. As to ethical culture, very much will depend upon the basis on which it is sought to be promoted, and upon the authority by which it is enforced.

But while thus generally agreeing with some of the principles of these modern reformers, we have no confidence whatever in the success of their movements. If the history of the world clearly demonstrates any fact, it is that the mere culture of men in their various capacities and relations to human society, while it may improve them on certain sides of their being, will not, and cannot, elevate them to purity of character and of life. The most refined nations of antiquity — Egypt, Greece and Rome — notwithstanding all the efforts of philosophers, statesmen, educators, and savans, gradually sunk down into an abyss of corruption, degeneracy and death. Public virtue and public morals declined until nothing was left but a rotten mass, inviting speedy dissolution and ending in a hopeless resurrection. This, in itself, gives but little encouragement to our reformers.

But if it is said times have changed, civilization has advanced, the rights of men are better understood and known, and the developments in literature, science and the arts are such as to make our efforts more hopeful and more successful than those of the ethical philosophers of former ages, the facts stated will be readily admitted. But the questions now arise, Whence all these changes? What have been the potent factors which have

brought about all these mighty movements? To what sources are we to trace the unprecedented prevalence of education? How have men come to find out their rights, and knowingly, to dare to maintain them? Upon what foundations rest our higher civilization?

There can be no doubt that no clear, sufficient, or satisfactory answers can be given to these inquiries without acknowledging the great principles, facts and truths which are utterly ignored by the class of reformers referred to. Take away God, and the Bible, and Christ, and Christianity, and you would have an aerial structure, without any foundation. Which are the nations to-day among whose peoples the best form of culture prevails? Where does education flourish? Where are there enjoyed the highest civilizations yet reached by mankind? To all these questions but one answer can be returned, and that is, they are the nations where the Bible and Christianity most prevail. All this talk about the opposition of Christianity to science and culture is unfounded, is libelous, is false. If the facts are stated, they are that the advanced science and culture of the present time are due to the teachings, and investigations, and researches of men who have been educated and cultured in institutions built, endowed and sustained by Christian nations, or Christian men and women. If all such institutions were blotted out from the world to-day, where would science find a home? The very men who boast of their scientific attainments, and who are doing all within their power to undermine the teachings of God's eternal truth, are those who have received all their culture, all their knowledge, or the basis of all, from these Christian institutions. And these reformers who would teach our young people that Christianity is opposed to culture and to science, are men who have, as we have seen, derived all their culture from these institutions. They propose to burn down the house which has sheltered them, and are ready to stab to the death the Alma Mater which has nourished and brought them up. And no wonder: for when men abandon God, they are ready to give up everything else. We have no faith, then, in this cry of "culture" from such sources.

Further, what they propose to do, the Christian Church, with its ministries, its institutions of learning, its open Bible, and its Sabbath-schools, has been doing for the centuries gone by. And although all has not been accomplished which has been aimed at, yet the brightest and most fragrant efflorescence which the world beholds to-day is the result of these ministries and their teachings. Not only so, the hope of humanity for the future rests upon the same divine agencies. For these agencies are divine, in the sense that God has ordained them; and He gives to them efficiency and success. Humanity cannot lift itself up by its own unaided efforts; nor, without God's help, can men and women lift up each other. As well might men try to lift themselves up by holding on to their boot-straps, or by clinging to the arms of their chairs; or try to fly without wings. Men want help — divine help; they want God, the Bible, Christ, and the hope of eternal life. And any system or system which propose to lift men up, and at the same time deny these great facts, must forever fail.

Right alongside of this question of culture comes up from the same source the question of charity. The same class of reformers who are so clamorous for the one, are equally open-mouthed and unreasonable when speaking of the other. And they say to us: "Deal your bread to the hungry, give water to the thirsty, bring light to the minds of the ignorant, and comfort to the homes of the destitute; do more for the life that now is, and talk less of the life that is to come." And they say these things just as if Christians had not been doing this all along the ages. Indeed, so universally has this been true of Christians, that we might very pertinently ask, Who else has done anything? What class of our population, or of the population of any country not acknowledgedly heathen, has built the asylums, the hospitals and other eleemosynary institutions? What people have organized systems of charity for the relief of the poor, the needy, the wretched and infirm? And the answer must be, the Christian people; the people who have believed in God and His truth.

A few months ago a society was organized, in the city of New York, by these reformers, for the relief of the poor. It was announced with a great flourish of trumpets that this organization would look after Jew and Gentile, Romanist and Protestant, infidel and Christian, without any distinction as to nationality, color or creed. All very well; but just what they so loudly and boasting

proclaimed, the Christian Church has been doing for ages — not so fully as it should have done; not always on as broad a basis as it should have been; but laboring still to alleviate human wants and sorrows, and to dry up the fountain of human tears. If we understand it rightly, no Roman Catholic asylum or hospital has ever refused a man, woman or child on account of the accidents of his birth or creed. And while we cannot approve the proselyting efforts made by those who have charge of these institutions, yet the fact stated is to her credit; and many a wound and many a sickness have been healed and cured in her hospitals that, otherwise, would have been uncared for. So with our Protestant institutions of charity sustained by Christian governments — municipal, state, or national — in Europe or America; all classes and all creeds are invited to them. But the effort seems to be, to make the impression that these institutions and organizations of charity can exist independently of Christianity, and utterly disengaged from any idea of life to come. The world has now existed, so far as history speaks of it, for six thousand years; and we now ask, "Do they so exist?"

"Have they so existed? If so, when, and where?" When they can point us to them, and show us how largely and how liberally they are supported, how efficiently they are managed, and how blessed are their results, we shall be better prepared to listen to their professions and to praise their deeds.

But the fact is, that the element of the supernatural is in all these movements; and men and women are not only influenced and controlled by the teachings of the Bible in reference to "the life that now is," but also, and particularly, in reference to "the life which is to come." And when they obey the divine command to feed the hungry, clothe the naked, relieve the widow, the fatherless, and the orphan, to weep with those who weep, they not only do it from motives of pure benevolence towards these unfortunate and stricken ones, but they anticipate the time when the Master will say, "Well done, good and faithful servant;" and, "Inasmuch as ye have done it to one of the least of My brethren, ye have done it unto Me. Enter ye into the joy of your Lord." Here there is not only an authority which commands, but a promise which inspires, the most liberal, self-sacrificing and large-hearted charity.

Editorial Items.

There can be little doubt that the public school question is to be a matter of serious discussion in the near future. The Roman Catholic Church, as she has a perfect right to do, is rapidly providing, in connection with her parish houses of worship, schools for her children. In our large cities, these edifices are rapidly multiplying, and a large number of pupils are withdrawn from the common school. Our Roman Catholic citizens have just as good a right to do this as Protestants to send their children to private or denominational schools. The only occasion for remark and for anxiety arises from the charge that is brought against the public school, and the ultimate purpose, not even now entirely disguised, of the Roman Catholic leaders to secure the support of the State in carrying on their sectarian institutions. The charge is that the schools are Godless and Christless. There may be exceptional cases where the Bible is not formally read and no prayer offered, but there are very few schools where ethical instruction is not given and the Christian virtues enforced. It is not to any demoralization in the schools that the affirmed increase of juvenile crime is to be attributed. It is to the change in our social life; the growth of towns and cities; the introduction of new peoples, and the increase of temptations to vice and crime. This increase is, we believe, not so great as the growth of population would justify. From personal knowledge of the pupils of the "Brothers" and "Sisters" Roman Catholic schools, while for many years connected with reformatory institutions, we are confident that the kind of religious instruction bestowed in them did not defile the pupils from evil companions or vicious courses. It is not Biblical and Christian instruction chiefly, however, that our Roman Catholic brethren desire; but as Bishop McQuaid, in his very suggestive article in the April *North American* suggests, it is catechism and rather dogma, that is chiefly taught in their primary schools. There is much more pronounced effort put forth to make them Romanists than to make them good citizens and honest, diligent, and virtuous Christians.

What is the hoped-for and intended outcome, is to have the State ultimately support these schools. Bishop McQuaid shows the large outlays which the Catholic schools have made for buildings and annual expenses in New York city, Rochester, and other places, and refers to the fact that the members of his church are poor and feel severely the double tax of two school systems. The inference he would draw, although not directly urged, is evident. But no free State will tax itself to make Romanists, or Presbyterians, or Methodists. It simply taxes the common property, to prepare all its citizens to discharge their political duties. It defends itself from igno-

rance which is the prolific parent of vice, and it calls upon its untaxed churches and higher schools to aid in defending the community from vice and crime and in developing pure and noble characters. But the people that pay for the Catholic schools bear only a small proportion of the common burden, and in the city of New York and throughout that State have received for their sectarian establishments, by the worldly wisdom with which they have manipulated party politics, enormous subsidies. They are ready, as does Bishop McQuaid, to give volume to the late wild charges against the public school as having proved itself a failure, eagerly seeking the destruction of a system which, while it is the glory and strong defense of the Republic, is a powerful disintegrating force in a Catholic population. An educated childhood, not prejudiced by dogma, is a very unmanageable element in the Roman Church.

Another venerable member of our Conference, Rev. Charles Noble, died on Monday, March 28, of erysipelas. He had suffered from tedious illness, but at its close dropped away very peacefully. Brother Noble was born in Philadelphia in 1805, converted in the same city in 1824, was baptized in Nazareth Methodist Church by Dr. Joseph Holdich, and received into St. George's by Dr. Charles Pitman in 1825; received license to exhort from Rev. John F. Adams, at Salem, N. H., entered New England Conference at New Bedford in 1830, was ordained deacon and elder, in succession, by Bishop Hedding. He had been educated by Congregationalists, as a promising young man, at Andover. He was always a diligent student, a voracious reader, and, what is not so often the case, was a deep and clear thinker. His sermons were often very able. Dr. Raymond used to compare some of them with the discourses of Dr. Robert Newton, of England, who was, at the time, a visitor in this country. He filled many of his strong appointments. His discourses were too elaborate for popular effect, and his manner was not so prepossessing as some, giving a heaviness and monotony at times to his sermons; but when aroused, in sermon or address on the Conference floor, he would often exhibit great force of thought and expression. In 1857, feeling that his labors were not appreciated as they ought to be by the churches, he retired from the regular service, and made his family home in Wilbraham. He has, however, from time to time, as he had opportunity, preached the Gospel that he loved to declare, and of which he was an earnest disciple. He loved the church and his brethren in the ministry, although very quiet in his form of expressing it. He had made very generous expressions of this in his unannounced gifts; and in his will, of which his brethren will soon be fully informed, he has still further emphasized it. He had many noble qualities, was sensitive in his feelings, bore in later years, his sense of isolation without open complaint, and will awaken fresh respect as the church comes to know for what purpose he has so industriously labored for many years.

Rev. Dr. J. H. Vincent found, upon one of the very uncomfortable evenings of this severe season, Tremont Temple very comfortably filled to hear his address, last Wednesday. If it had been pleasant the hall would have been crowded. Governor Long presided at the opening of the meeting, and, after prayer by Dr. W. F. Warren, very graciously introduced the lecturer of the evening. Dr. Vincent referred to the present condition of the Sunday-school, its need of thoroughly-trained teachers, who should interest themselves in the moral and intellectual welfare of their pupils during the week as well as on the Sabbath; to the importance of educated homes, which should both inspire and supervise the reading of the children; and to the call for some popular means of awakening fresh interest among these classes, and securing a general higher training for this educational work. To meet this necessity, with able coadjutors, he had established the great, popular normal Sunday-school University at Chautauqua. This institution, in addition to its annual lectures and courses of

The Family.

QUESTIONINGS.

BY MAY HUNTINGTON.

*"I sometimes think that in heaven we shall live these scenes over again."**"If we can say, in our inmost hearts, I know that Jesus loves me; And if our prayer to Him, daily, is, 'O make us more like Thee!'**"Many a glimpse we often catch of the beautiful land of rest.**"Where our darling loved ones are to-night — the regions of the blest.**"If to do our Master's will is our object wherever we go,**"We can find enough to do for Him on the journey of life, we know;**"And if we ask what we can do, we know what His answer will be —**"Care for the suffering around you, and think that ye do it for Me."**"We can look beyond this world of care, beyond the sorrow and sin,**"Where the gate is standing ajar to-night, and we may enter in;**"And when our joys and sorrows are o'er, and our hearts have ceased to beat,**"May there be some jewels found in the crowns we lay at the Saviour's feet.**"In that beautiful world of light, where no sorrow or sadness reigns,**"Where never a teardrop dims the eye, the heart has no secret pains,**"Will scenes in which we have lived on earth, ever come back to us then?**"Through memory's vistas often led, shall we live them over again?**"As we wander along by the jasper sea, and in the pastures green,**"Shall we again, as in days of yore, faces we often have seen?**"Shall we hear the voices we loved to hear?**"Will memory ever bring**"Back again, o'er the lapse of years, the hymns we used to sing?**"Or, one by one, will they fade away, those visions of by-gone years?**"We'll never give them a thought, perhaps, when the glory of heaven appears.**"When we meet the 'loved who have gone before,' we may not care to see**"Beyond the beautiful land of rest where the many mansions be.**Bangor, Me.*

L'OPINION D'UN AMERICAIN.

This address of Rev. Mr. Hitchcock, of the American Chapel, Paris, was delivered in the Temple des Batignolles, on the 10th ult. Dr. Hitchcock, M. Revilliod and Mr. Dods, the delegates to America, on their return to France, and is translated from the French by Miss LOUISE M. HODGKINS, of Wellesley College.

It has been a great pleasure to me to listen to the reports of our delegates to America. I have felt a double pleasure in the happy results of this mission, since, having in a measure contributed to provide it, I have felt responsible for it. The fact is, that the world is no longer very large. Nations and continents have been drawn together and closely united by lines of steamers and telegraphs, and the history of the world has become the possession of everybody. The events of the previous evening, in whatever country under heaven they have taken place, furnish at the breakfast table the subject of our conversation. Even the secrets of courts and councils are stolen or divined, and journalists and correspondents lie in wait to proclaim them on the house-top.

Thus it has happened that the remarkable events which have taken place in France, during these last ten years, are known and discussed in America. And among these events the most remarkable have been that the denunciation of the Church of Rome has been at the point of destruction in this country; that a general protestation of the people has made a breach in its doctrines and pretensions, and that the revolt has extended against its political, intellectual and religious tyrannies at the same time; more, and better, that France has shown itself in sympathy with Protestantism; that she has become open to the preaching of the Gospel, and that there is, among the masses, more than a curiosity — a strong desire to hear and learn what evangelical Christianity has to offer in place of superstitions and prevailing infidelity.

The Christians of America are to-day rejoicing with you for the new and happy opportunities which are offered you of preaching to your fellow-men the pure Gospel of Jesus Christ. They recognize, with you, that these new opportunities create new responsibilities and impose upon you new burdens, and they are disposed to aid you by their sympathy, their encouragement, and their gifts.

But if it is the duty and the privilege of Christians to help each other by "bearing one another's burdens," it is also necessary — and the apostle did not fail to remind us of it — that "every man bear his own burden." The whole is stronger when every part contributes its share.

The Protestant churches of my country are not without their own burdens. In a land which, like this, has a limited territory and a relatively stationary population, you can scarcely imagine the task which devolves on Christian churches in a country whose population has been increased by twelve millions in ten years; where new lines of railroad are projected in all directions over an extent of many thousands of leagues every year, in serving cities and villages which have sprung from the

soil in the night as if by magic, and which must, by morning, be furnished with churches and pastors.

Moreover, Europe sends to our shores every day more than a thousand of her people. We received last year 450,000 emigrants, and the greater part of them are of the poorest material for making good citizens, to say nothing of the quality of Christians.

Add to this that the Christians of my country, without state or municipal aid, must build their own churches and mission chapels, support their pastors, and provide by Sunday-schools for the education of seven millions of children. Then must follow schools and Christian colleges of all ranks and for both sexes, special schools of theology, innumerable benevolent societies and evangelical missions, all founded and sustained by voluntary contributions of church members. It costs something to be a respectable Christian in America! I do not say that it costs too much, or that anybody gives too much, for everything we have is the gift of the gracious Author of all grace and good, but I mean that Protestant Christians in England and America give liberally, and that it would not probably be so if at Sunday-school and at home the children were not early taught to give generously and systematically, and to consider their gifts as much a privilege as a duty. These habits accompany them throughout their lives, and have, in several instances, determined the employment of immense fortunes, acquired by great labor, for the advantage of benevolent enterprise.

Besides all which they are called to do without leaving their own homes, all which they do in the foreign mission field, in Turkey, in Asia Minor, in Russia, in India, in China, in Japan, and the isles of the sea, our churches have responded to this new call from France. A registered letter has come to me, containing, besides many kind words and promises of further aid, a check for 55,188 francs, to be shared between the Société d'Evangelisation and Mission Intérieure represented here this evening. These are the first-fruits of the mission of our good friends (M. Revilliod and Mr. Dods), whose report you have just heard. Add to this the gift of 75,000 francs coming from the estate of Mr. Stone, of Malden, Mass., whose widow has received such just praise this evening, and concerning the distribution of whose gifts I was but two days since consulted by letter. It is less than a week, too, since I received a letter from our friend, Mr. Newell, who gives his time and energies to this work. He testified to the interest which is everywhere shown in response to his appeals, and of pecuniary results which often amount to 1,000 francs in a single day.

France and the United States possess many common bonds of interest and association. Many of her best and most influential citizens are direct descendants of those brave men and noble women whom religious persecutions banished from France and compelled to build a hearthstone in the wilderness beyond the sea, and who have helped to found those institutions and industries which have made the greatness, freedom and prosperity of our country. Needful and efficient help came to us from the shores of France at the most critical period of our national history. That is a memory which never has been, never will be, effaced.

Now, in our turn, we come and offer our aid in the holy war which you are prosecuting for the spiritual and religious emancipation of your country. May God grant to you, too, the victory!

Permit me to add one word more; it is important. Americans and American Christians have their peculiarities. There is a great deal of "human nature" in them. They are impulsive, enthusiastic, eager, prompt to go ahead, but like all such natures they must be sustained and encouraged. They have, too, very practical sense, and introduce business spirits and habits into Christian work. They are somewhat exacting, and sometimes, perhaps, a little impatient. They want large profits and quick returns. They quickly abandon enterprises which do not pay. Moreover, since they have begun to co-operate with their French brethren in the work of evangelization, you may be sure they will want to know how the work progresses. And if the news goes back from your disbursers of funds, through the quarterly report which you publish, and by the thousands of visitors who come to France every summer, that in consequence of the co-operation of American churches the work of evangelization is really in progress, that your own contributions of money and of men increase instead of diminish, and that you have more zeal, more courage, more enthusiasm, devotion

and success, I do not hesitate to affirm that the interest which has been already awakened, and the contributions which you have received, will be only the forerunners of still greater gifts which shall rejoice all our hearts.

A MOTHER'S HEART.

A little dreaming, such as mothers know; A little lingering over dainty things; A happy heart, wherein all aglow Stirs like a bird at dawn that wakes and sings — And that is all.

A little clasping to her yearning breast; A little thinking over future years; A heart that prays, "Dear Lord, Thou knowest best, But spare my flower life's bitterest rain of tears;" And that is all.

A little spirit skipping through the night; A little home grown lonely, dark and chill; A sad heart, groping blindly for the light; A little snow-clad grave beneath the hill — And that is all.

A little gathering of life's broken thread; A little patience keeping back the tears; A hand clasping, "By keeping me so dead, God keeps her safe through His eternal years;" And that is all.

AUTOBIOGRAPHY OF A BIBLE.

BY JOSE C. GILL.

I am a little, old Bible. In my day I was as handsome as anybody in my gay, red morocco binding and gilt clasps. But now my covers are ragged and dingy, the clasps are tarnished, and inside the leaves bear the marks of thumbs, with many a precious passage underscored by fingers that will never hold a pencil again.

Look at the fly-leaf, and you will see, written in faint, hardly-distinguishable characters, —

"JOHN HARRIS, from his mother.

"What time I am afraid, I will trust."

A very appropriate text for a young man just about to start for foreign lands as a missionary. Ah! can I ever forget the day we left our native land? How well he bore it, that brave young man, as he left home and friends, perhaps never to return.

Of our journey I will say but little. It was long and tedious. First, the long voyage across the ocean; then the journey over desert wastes upon a camel's back, through dark forests and across bridgeless rivers; then our arrival among the Nestorians, our work among them, our many homesick feelings, the bitterness of homesickness sweetened by the thought that we were forwarding the Master's cause.

At last, after many years of patient labor, my friend laid down his armor and went to take possession of the crown of life laid up for him. Before he died he called his oldest son, a noble lad of sixteen, to his side, and gave him the little red Bible with the warning to heed its teachings.

Soon the widow of John Harris, a sweet lady whom he had married after his arrival in Persia, crossed the ocean with her children, that they might be educated among the schools of her native land. Here (I say it sorrowfully) the influence of "fast" college associates so polluted him to whose care I had been intrusted, that he grew, in a short time, to be as bad as the worst.

After a disgraceful record at college, his downward career commenced in earnest, and finally he became so degraded that he sold me — the parting gift of a dying father — that he might obtain a few cents wherewith to buy the poison that would satisfy his terrible thirst.

It must have been several years I remained with the bookseller, piled upon a shelf with other musty, dusty old books, until one day when a little ragged girl came in and inquired in the timid voice of a second-hand Bible. I was shown to her, but she hadn't money enough to pay the price — twenty-five cents.

The tears came into her eyes as she said, "I cannot buy it, for I have only nineteen cents."

Bookseller, touched by her wistful face, took the money and gave her the book. How tightly she clasped me in her hands, and how she bounded along the street until she reached a tumble-down house in a dirty alley! She entered the house, climbed several flights of stairs until she reached the very top of the building, and then softly opening the door, she came into a dark, dismal room, where on a bed in the corner lay a woman with a very thin, white face.

"Look, mamma," exclaimed the child, "I have got it!"

How the pale face brightened, and how hungry the eyes were that rested upon me!

"Thank God, Lena darling, that we have His precious Word to read once more."

"And see, mamma," cried Lena, "God must have sent me this text on the fly-leaf," and then she read it aloud.

"How precious is the Word to read once more."

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The Farm and Garden.

NATURAL HISTORY OF THE ARMY WORM.

BY PROF. C. H. FERNALD.

This remarkable insect is one of the most destructive to our grass and grain crops that we have to contend with, since it occurs at times, in certain localities, in such prodigious numbers that it destroys all the crops in the course of its march.

No scientific account of this insect was published in this country before 1851, when Dr. Asa Fitch published what information he could collect and learn about it; though previous to that time, as early as 1743, it was stated that in Massachusetts there were "millions of devouring worms in armies threatening to cut off every grain of wheat, and a half long devoured the grass and corn." In 1770, they were again reported, and also in 1790, and at intervals of a few years down to the present time; but in all these accounts before the time when Fitch wrote, only the worms, or larva, were mentioned.

In the year 1810 the adult insect, or moth, was described by Haworth, an English entomologist, who gave it the name of *Noctua unipuncta*, but since that time it has received a new generic name, so that the moth is now called *Lemania unipuncta* (Haw.). While the worm, or larva, is more generally called the "army worm." This last name has led to much confusion, since three other species of insects in the United States, of very different habits, are called by the same name.

This insect occurs everywhere from Maine to Texas, and from the Atlantic to the Rocky Mountains. It has also been found in South America, Europe and Australia. Its food plants are the grasses and grain. Clover is not relished by it, but little eaten. Those which are said to devour the leaves of shrubs and trees are, without doubt, entirely another insect.

The female moth deposits her eggs between the sheath and stalk of grass, or in the fold of a leaf near its base, in rows containing from five to twenty or more, covering them with a white glistening fluid which fastens them to the leaf, and draws the edges together, so that they are nearly or quite concealed. The egg is white, nearly spherical, about two hundredths of an inch in diameter, and hatches in from eight to ten days. The newly-hatched army worm does not look much as it does when full grown, but is so small and so thin the color of the grass that it is easily overlooked, even when present in large numbers. It feeds and grows rapidly, attaining its full growth from fifteen to thirty days, during which time the worm, or larva, sheds its skin (molt) five times. It is now about an inch and a half long, pale greenish and yellowish on the under side, and with longitudinal stripes of dark gray or blackish green and yellow on the upper side. Shortly after, the larva works its way down beneath the surface of the ground where it transforms into a dark brown pupa about three-fourths of an inch long.

Their normal habits are like those of their near relatives, the cut-worms, which remain concealed from the hot sun during the heat of the day, and feeding in the afternoon or by night. During the earlier stages of their growth they are too small to do much injury to the crops, or to attract notice; but as they increase in size they require more food, and when they have exhausted the supply where they are, and move off to other fields in their track ahead of the advancing column, with the vertical side towards the field to be protected. As the worms fill this straw may be put in and broken into small pieces, and the holes without danger from the fire, or holes may be made with a crowbar in the bottom of the furrow, and as the worms fall into these, they may be killed by crushing them.

2. When the ground is sufficiently smooth, a heavy roller may be run over them. 3. Paris Green, London Purple, or Pyrethrum, may be sprinkled on the grass ahead of them. Poisonous insecticides should only be used where there is no chance of accident.

Agri-cultural College, Orono, Me.

REVIEW OF THE ARMY WORM.

There are many enemies to the army worm, and so assiduous are they in their work of destruction, that it is almost a matter of surprise that they ever become abundant enough to attract attention. Whole tribes of insectivorous birds greedily devour them, and our domestic fowls eat them whenever opportunity occurs; but by far the most effective check is that caused by the parasitic insects which prey upon them. Many species are known to destroy the army worm, some of which are minute, four-winged creatures hardly visible to the naked eye, while others are quite large in proportion to the insect they destroy, some of which much resemble the common house fly.

The way in which these parasitic insects destroy the army worm is quite remarkable. The females of the smaller species deposit their eggs in large numbers upon the back of the worm, while the large species deposit only one or more, according to their size. These eggs hatch, and the young, eating their way down through the skin, feed upon the fatty tissues of their host, taking care not to attack the vital parts, else they would cause their own destruction by taking the life of the army worm for they had reached maturity themselves. While still harboring these parasites, the army worms continue to feed until maturity, when they burrow into the ground to undergo their transformations; but they are now so weakened that it is impossible for them to develop into moths, and their parasites now attack all the tissues, consuming the entire contents of the pupa case, passing their transformations within it, and emerging in due time, leaving only the empty case of the army worm behind.

The notion that the army worm appears spontaneously at times in certain places, as though a special creation had just been effected, or that they mysteriously vanish in air after having marched for a time devastating all before them, is, of course, all fallacious. They occur in greater or less numbers every year throughout the country, and are taken by those who collect insects for scientific purposes, though sometimes they are so scarce as to be classed among the rare moths; but when their parasites become scarce they multiply prodigiously, and are quite overlooked when small; but their parasites also increase in number and much more rapidly than do the worms themselves, so that by the time they are numerous enough to make an invasion, the parasites are abundant enough to attack the larger part of them, and the result is, that the next generation of the worms is so small that the parasites find but few worms on which to deposit their eggs, and they become scarce; so that in a few years, more or less, the scattering worms begin again to increase till an invasion occurs, to be checked as before by nature's own means.

Whenever the army worms are on the march from one field to another, it frequently becomes an important question how to stop them, and thus save the threatened crop in the adjoining field. We will suggest the following methods, and the one best suited to the circumstances and nature of the place may be adopted: 1. Plough a furrow across their track ahead of the advancing column, with the vertical side towards the field to be protected. As the worms fill this straw may be put in and broken into small pieces, and the holes without danger from the fire, or holes may be made with a crowbar in the bottom of the furrow, and as the worms fall into these, they may be killed by crushing them.

2. When the ground is sufficiently smooth, a heavy roller may be run over them. 3. Paris Green, London Purple, or Pyrethrum, may be sprinkled on the grass ahead of them. Poisonous insecticides should only be used where there is no chance of accident.

Obituaries.

REV. ELIJAH BROWN, formerly a member of the New Hampshire Conference, died on the morning of Feb. 11, at the residence of his son, Col. A. C. Brown, Montpelier, Vt., in the 79th year of his life.

Father B. was born in Gloucester, R. I., May 4, 1802. When about ten years old, his father moved to Sutton, Vt., where he remained until he was about twenty years of age. During the earlier period of his life he was a member of the M. E. Church, but was converted, after leaving the church, and joined the Society of Friends.

During the past ten years these moths have been very rare at Orono, not more than two or three having been taken every year until last summer, when they made their appearance early in August, and were very abundant all the fall and winter. So abundant were they, that hundreds were taken every evening in the middle of the fore wing, which was with unusual frequency.

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ZION'S HERALD

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All letters on business should be directed to

A. S. WOOD, PUBLISHER,

36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, March 29.

Forest fires are raging in the mountains near Wilkesbarre, Pa.

"Old Abe," the famous war eagle of the 8th Wisconsin Regiment, is dead.

A formidable rebellion prevails in Herat, and Ayoob Khan is besieged in the citadel.

A destructive fire is raging in the woods near Wrentham, in this State.

The negro exodus is turning in the direction of New Mexico.

The funeral of the late Hon. William Beach Lawrence occurred yesterday in New York.

About 7,000 persons visited the new steamer "Parisian," lying at this port, yesterday.

Wednesday, March 30.

It is reported from Constantinople that the ambassadors of all the powers have accepted the Greek boundary line proposed by Turkey.

It is proposed to build a ship canal across the State of Delaware, at some point below Appoquinimink creek. Two companies have been chartered for the purpose, with a capital stock of \$30,000,000.

Treasury officials estimate that the reduction of the national debt for March will not be less than \$50,000.

Lord Beaconsfield is reported to be alarmingly ill.

The dead-lock in the U. S. Senate over the election of officers, continues.

Thursday, March 31.

The heaviest snowstorm of the season prevailed at Columbus, and other points in Ohio, yesterday, seriously interrupting railway traffic.

Herat has been besieged, and Ayoob Khan taken prisoner.

Alabama and Virginia were visited by a severe tornado on Tuesday night; several houses were blown down and one family killed.

The proprietors of the Allan line of steamers entertained the principal merchants and representative men of this city on board of the "Parisian" yesterday afternoon, and were, in turn, banqueted at the Hotel Vendome in the evening.

Friday, April 1.

England thus far holds aloof from the coming Monetary conference at Paris.

Twenty-five railway employees on the Rock Island road were injured by a collision, Wednesday night.

The lower part of the town of Yankton, Dakota, has been inundated, and much property destroyed.

The Irish Arms act was put in force throughout Ireland yesterday.

Under the peace treaty between Chili and Peru, the province of Tarapaca, including the port of Iquique as well as the Llobos Islands, will be retained by Chili.

The editor of the London *Freiheit* has been indicted for commanding the Czar's murder.

The Connecticut Legislature has passed a bill including cider in the list of intoxicating beverages.

The prohibitory bill was defeated in the Massachusetts House of Representatives yesterday.

Saturday, April 2.

Secretary Windham had a conference yesterday with New York bankers.

The partisan debate in the U. S. Senate continues, and grows more exciting daily.

The French chamber of deputies has voted 6,000,000 francs to indemnify the sufferers of the *coup d'état* of 1851.

The public debt has decreased since June 20, 1880, \$68,408,701.71.

The total loss by the flood in Dakota is estimated as high as \$175,000.

Monday, April 4.

Greece has officially declined to accept the frontier line proposed by Turkey. England, Italy and Turkey have recognized the kingdom of Rumania, and it is understood that all the great powers will follow suit.

A large meeting was held in Chicago yesterday to protest against a proposed advance in rents.

A report from Algiers states that Colonel Flatters's exploring expedition for the Trans-Sahara railway has been almost completely annihilated by the natives.

Henry Varley, the evangelist, will contest Charles Braddock's seat in Parliament for Northampton, at the election on Saturday next.

MAINE.

North Norway.—The M. E. Church in this place was reopened and occupied Sunday, March 27. The improvements and repairs are very much appreciated and enjoyed by all the people. A good congregation was present. Four persons (heads of families) were received into full connection with the church from probation. A better degree of interest has been manifested the past year, and the prospects for the future are encouraging. May God's blessing rest abundantly on this dear people!

A. H. WITHAM.

Portland Methodist churches have had the pleasure this week of greeting two of their old pastors — Rev. J. R. Day and Rev. S. F. Jones. Brother Day lectured on "The Times in which we Live," in the Congress Street course, and Brother Jones at Chestnut Street Church, on "Venice." Both were warmly greeted by their many friends.

The "Busy Bees," a juvenile missionary society in the Methodist church at Saccarappa, by the payment of \$20 made the pastor's wife, Sister Bradlee, a life member of the W. F. M. Society. Last Sabbath was missionary Sabbath at Saccarappa, with good

results, the collections equaling, if not exceeding, last year.

Rev. D. B. Randall preached for Brother Ladd last Sabbath afternoon, and took an active part in the discussions of the Preachers' Meeting, Monday morning.

Rev. J. F. Hutchins was presented with a beautiful silver cake-basket and cake knife by the young people of his society last Thursday evening. Brother H. has a host of admirers and warm friends at Pine Street who will be sorry to lose him from their midst.

Horace Waters & Co. are now offering special inducements in prices on their Pianos and Organs, as will be seen by their advertisement in this issue.

A USEFUL NOVELTY.—In our advertising column, F. M. Van Etten offers a very useful and attractive article.

Mr. Van Etten has been in business in this city for a number of years and stands well as a reliable and honorable business man. Fair dealing is thus assured. —*Star and Covenant*.

(An unusual amount of Church News, in type, goes over to the next issue, on account of the pressure in our columns.)

ZION'S HERALD, THURSDAY, APRIL 7, 1881.

ELEGANT CARPETS, in latest styles, at lowest prices, at 169 Washington Street, by Joel Goldthwait & Co.

THERE IS MORE STRENGTH restoring power in a 50 cent bottle of Parker's Glinger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

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Martha's Vineyard Cottage for Sale.

New — in one of the best locations in the Camp Ground. **Extremely Cheap.** Address J. W. HOYT, Springfield, Mass.

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127 cow

DR. HARDY'S WOMAN'S FRIEND.

A Remedy

FOR DISEASES

OF WOMEN.

WILBORCH & CO., on every label,

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